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Day Of Prayer For Our Public Schools

The National Reform Association is calling upon the pastors and Christian churches of our country for the observance of a Sabbath in September as a Day of Prayer on behalf of the public schools of America and for focusing the attention of the people upon the magnitude of the interests involved and the peril we are facing today of the secularization of those schools.

The far-reaching influence of the education 25,000,000 American youth receive in these schools upon their life and character and upon the character and welfare of the nation, calls for focusing the attention of the American people upon our public schools each year at the beginning of the school year, and for presenting the interests involved at the Throne of Grace.

Consider how great this influence is. These 25,000,000 youth are in our public schools under formal instruction, not one hour a day, one day a week (as are less than one-half of this number in our churches), but six hours a day for five days of the week for a period of from ten to twelve years, the impressionable years of their lives, when the ideals of life are being determined and character formed. Certainly the education they receive in our nation's schools profoundly influences their future life and character and the future life and character of the nation as well. It has been said truly, "The school is society shaping itself." Also, "What you would put into the life of the nation in the next generation you must put into its schools in his generation." Should not the character of our public school education—whether it is Christian or secular—be a matter of profound concern to the Christian people and to the patriots of our country, and should not the interest involved be made a matter of special prayer by the pastors and churches of Amer-

ica each year near the opening of the school year?

We are facing a situation today with reference to the character of the education in our public schools which is an additional reason for this Day of Prayer. It is the peril of their increasing secularization.

The early public schools of America were decidedly religious. The Bible was in all of them and the moral and religious truths of the Bible were woven into the entire fabric of our public school education. This continued until about three generations ago when the Bible went out of most of our schools and religion in large measure went out with it. For two generations the trend was toward their complete secularization, when a counter trend set in and daily Bible reading was restored to many of our schools, and following this Bible study courses one period a week were introduced in or in connection with the public schools in many places. This trend toward restoring the Bible and non-sectarian religious training to our schools continued until March 8, 1948 when the U. S. Supreme Court in the McCollum (atheist) school case, in a most unreasonable and disastrous ruling, undertook to stop this entire movement, throwing the full weight of this high Court on the side of the complete secularization of our public school education. This decision has been fully discussed in the columns of The Christian Statesman and nothing more need be said of it in this connection save that it furnishes an additional and urgent call for this Day of Prayer.

This situation with reference to the secularization of public school education has been made even worse by the present acute controversy between Catholic and Protestant

(Continued on page 6)

The Unchanging Christ Confronts A Changing World

By REV. W. W. McKINNEY, Ph.D., D.D.

Around the pulpit are massed the flags of 24 different nations, each held in place by a young person in native dress. As the national roll is called, the delegates from each nation stand in renewed dedication to the King of Kings whose emblem rises above the flags of the separate nations. More than 2000 voices ring out from every available space in the sanctuary of the Bloomsburg Central Baptist Church as the massive crowd sings: "All Hail the Power of Jesus' Name." Races formerly segregated by color, nations previously allied or separated by war, reunited in the bonds of a brotherhood that knows no East or West "but one great fellowship of love throughout the world wide earth." United in Christ to serve a disunited world!

The scene is the closing session of the first post war convention of the World's Christian Endeavor Union. Representative leaders of young people from 24 widely separated nations had met together for six days in the heart of London to share their mutual faith and to feel the united challenge of the Unchanging Christ in a changing and war shattered world. The crumbled walls of bomb shattered churches and buildings spoke silently of "change and decay in all around I see." Yet the hearts of all the visitors and their British hosts chanted fervently the prayer hymn, "Oh Thou who changest not abide with me."

Signs Of Hope

As the delegates presented their reports and mingled in personal interviews, the dominant attitude was one of optimism. Not the optimism arising from encouraging statistics of great progress. No, everywhere the overall picture was a disheartening survey of the moral havoc of war and the fears and frustrations of cynicism. But it was the optimism of individual consecration to a task that must not fail, and of heart warming reports of little groups who are testifying vigorously to the reality of a war tested faith in Eternal Christ.

God in this tragic hour of the world's history has not left himself without witnesses. His quickening Spirit is stirring into action courageous souls of deep conviction who may be His chosen vessels for man's redemption. Christ and His church, not Mars and his munitions, is the certain hope of an expanding segment of mankind that is not terrified by the threat of Communism nor charmed by its deceptive promises.

This revival movement is especially strong in the free or independent Protestant churches where little groups of courageous Christians are planting the seeds of spiritual success in the minds of disillusioned and despairing men and women. Youthful

leaders are going forth with a zeal for evangelism.

For example, tent missions move from place to place in the destroyed German cities with encouraging evidence of interest and attendance ranging as high as 2000. A minister from behind the Iron Curtain reported a receptive attitude even among young people who are compelled to join Communist youth groups. Church attendance in London is about 2% greater than before the war. Active youth movements are at work in Burma and India. Even in Spain and Italy zealous Protestant young people are undaunted by persecution and are living and proclaiming Protestant convictions.

Nowhere are there any evidences of mass evangelism as yet. But in many places are found these little groups of crusading Christians who together justify the attitude of expectant optimism so evident in the spirit of the delegates from various countries where war has seared the minds and souls of many survivors.

Mood Of Repentance And Forgiveness

A second dominant mood was repentance and forgiveness. Gone were both the bitterness and the triumph of war. The delegates met in chastened repentance both for what they did and what they should have done. The testimony of the German delegates won spontaneous applause. Brother greeted brother in a new faith and fellowship around the cross of Christ.

In a never to be forgotten circle of dedication an American girl who had lost two brothers in the war joined hands in consecration with a German girl whose seven brothers had died fighting in the enemy ranks. Tears welled up in anguished memory and melted resentment into mutual sympathy and devotion to a Christ who prayed "that they all may be one." Forgiveness was mutually sought and exchanged in the spirit of the Prince of Peace. In His strength they vowed to "bring forth fruits meet for repentance." A warless world will emerge when that hopeful attitude is universal throughout the world wide Body of Christ.

Mood Of Conservatism

Equally evident also was the revival of conservative faith. Out of the disillusioned heartache of mankind a renewed trust in the eternal certainties of orthodox faith is emerging in the minds of Christian youth in all nations. Liberalism has no satisfying message in the time of crisis. It is a comfortable delusion to be cherished perhaps in the hour of man's pride and self sufficiency. Amid the fires of persecution and privation only the cherished certainties of Christ's promises appear adequate.

The keynote address of the Rev. H. R. Gough, the

Lord Bishop of Barking, gave expression to this mood of conservatism as he sounded the call to repentance and evangelism and as he defined, "The Changeless Christ in a Changing World." "Only the atonic love of Christ can save the world from destruction" declared Dr. Daniel A. Poling in the closing service of consecration.

In this central emphasis upon Christ, minor questions of denominational differences lost all meaning and failed to appear even in personal interviews. Not merely a historic crucified Christ but a living eternal challenging Christ who finds embodiment in consecrated individuals with a zeal for service and a concern for all men. The slogan "Christ is the Answer" was deemed insufficient. "Christ in you is the hope of glory," wrote Paul in his letter to the Colossians, and now written again in the hearts of delegates whose faith had been forged on the anvil of crisis.

Need Of Revival

Following the adjournment of the Christian Endeavor Convention a group of American delegates toured England, Holland, Germany and France in chartered buses in order to visit the more famous cities and to interview hundreds of people in all walks of life. Space does not permit any detailed report.

Everywhere the sad consequences of war were in tragic evidence. Women digging amid the ruins of their homes seeking something of cherished value; historic cathedrals and city churches wrecked beyond possible repair; the fruitage of centuries of art and culture destroyed in a night; human beings trying to exist in hovels; children permanently crippled; open sexual solicitation on the streets; hardened cynicism on immovable faces; fear of the future; abandonment of historic moral standards; over absorption in material rebuilding and commercialism—all that on the surface.

Yet that was not all. In many places the process of physical recovery has gone forward rapidly, especially in England and Holland. Little flower gardens crown the ruins and speak of the flowers of hope in Christian hearts. Especially in the country side the church still stands at the center of the village life. Prayer is still the source of strength and the bond of family life in many homes.

Many of the lights of the world have gone out. But the Light of the World shines on in the hearts of His faithful followers to illumine man's path to a nobler era. Only a revival of dynamic Christianity can lift a war shattered Europe into a new vision of the better world to be built upon the unchanging precepts of the Eternal Christ. The Spirit of God is at work in the souls of men. He is finding responsive young men and women. That is the hope, the certain conviction, born amid the fellowship of an ennobling convention and a hasty tour of some parts of Europe.

World Convention on Christian Education

By FRANK H. LAHOM, D.D.

Walton, N. Y.

The Thirteenth World Convention on Christian Education was held in Toronto, Ontario, Canada, August tenth to sixteenth at the University of Toronto. The theme of the conference was "Jesus Christ—Teacher and Lord." Between five and six thousand delegates from sixty-two nations registered. Many other people attended part time. Lord Mackintosh of Halifax presided as president.

Plenary sessions were held in the evenings in the coliseum of the National Exhibition Grounds. Main speakers at the mass meetings were Luther A. Weigle, dean emeritus of the Yale Divinity School, Charles Malik, Lebanese ambassador to the United States, Toyohiko Kagawa, evangelist of Japan, and Stephen C. Neill of Geneva, Switzerland, Bishop of England and assistant to the Archbishop of Canterbury. Besides these there were many speakers from many lands who in some cases were more interesting than the main speakers.

The largest gathering was on Sabbath evening when a youth rally was held in the Maple Leaf Gardens. Some sixteen thousand people gathered in the immense auditorium where a very impressive worship service was held and a choir of over two hundred voices led the singing. Young people from Europe, Asia, South America and the South Pacific took part in speaking. One had to be in such a service in order to get something of its impact.

Most of the work of the conference was done in small groups where delegates got to know one another. In these groups it was possible to hear representatives from many lands and to ask them questions. Delegates also became better acquainted at eating places and in the exhibit rooms. The final consecration service with Bishop Neill as speaker was most impressive and all delegates left the hall in silence.

A few general impressions might be noted here. It was evident that the problems confronting Christians are basically the same in every land among all people. It is true, however, that conditions for preaching the gospel are much better in some parts of the world than in others. We in the United States have many problems, but in many respects they are simple compared to many in other countries.

To be a part of such a large convention for the first time is an uplifting experience. To find people from so many parts of the world, dressed in different clothing and speaking different tongues, yet all using the name of Christ in reverence and exalting him as Teacher and Lord does something to one's soul. At least one delegate went away feeling it was a unique experience.

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under Act of Congress of March 3, 1879.Acceptance for mailing at special rate of postage provided in Section
1103, Act of October 3, 1917, authorized January 17, 1921.**TWO WORLD CHRISTIAN CONVENTIONS**

We call attention to two articles in this issue of *The Christian Statesman* reporting on two great World Conventions; one by Dr. W. W. McKinney on the World Christian Endeavor Convention held in London, England, the other by Dr. Frank Lathom on the World Convention on Christian Education held in Toronto, Canada.

Dr. McKinney, Pastor of the Presbyterian Church, Ambridge, Pa. and First Vice President of The National Reform Association, was an official American delegate to the World Christian Endeavor Convention. Following the Convention, he with a group of the convention delegates, toured a number of European cities. In this article he reports on what he saw and his impressions of what these countries need.

Dr. Frank Lathom, Pastor of the Reformed Presbyterian Church of Walton, New York, who was a delegate of the New York Council of Churches to the Toronto Convention, has been active in his community and state in promoting moral and religious education of the youth in the public schools.

THE UNITED NATIONS

We wish that a sixteen page document we have just received from the State Department entitled, "Facts and Figures about the United Nations," could be placed in the hands of the American people and read by them. There is a tendency these days, especially since the war in Korea to discredit the United Nations and write it off as inadequate and unable to accomplish anything worthwhile in settling international problems and achieving peace among nations.

Admitting that it is a very imperfect organization and has come far from measuring up to our hopes of what it would accomplish when it was first formed, if the American people only knew what it has already accomplished and the groundwork it has laid for still greater accomplishments, their attitude toward it would change

and a strong public sentiment would back up its endeavors.

Humanly speaking, it affords the one great hope of achieving world peace and establishing justice and harmony among the nations of the earth. If the Korean War is not to develop into another world conflict it will be due largely to the efforts put forth by this agency. It is in the name and under the banner of the United Nations that the invasion of South Korea by the communistic forces are being met by military forces from many of the member states of the United Nations, and it is through this organization that international problems are being discussed, the world informed and a world public opinion concerning them developed that will have a determining influence in solving them.

There are many other lines in which this world organization is promoting international understanding and cooperation which will surprise and gratify the American people if they will only take the time to inform themselves with reference to it. Therefore, we strongly urge the readers of *The Christian Statesman* to secure a copy of "Facts and Figures on the United Nations" which sets forth the surprisingly great and varied activities of this world organization. It costs only five cents. Order from the U. S. Government Printing Office, Washington 25, D. C., and state it is a Department of State document.

THE U. S. SUPREME COURT'S TRAGEDY OF ERRORS IN THE ATHEIST SCHOOL CASE**By R. H. MARTIN, D.D.**

President of The National Reform Association

This brochure of 32 pages off the press in August, has already been highly commended both by word and action. In response to a copy sent for review to *THE LUTHERAN OUTLOOK*, of Columbus, Ohio, a letter was received from the editor stating it expressed the views he held of this decision and requesting permission to publish the document in full in the columns of his paper, which request was granted. This will mean that the criticism and appraisal of the Supreme Court in this case will reach a large body of Christians of the Lutheran faith.

Dr. Frank Dyer, a clergyman from the far West, writes from his home in Santa Monica, California, as follows:

"I like very much your appraisal of this subject. The method you follow to introduce and give prominence to the issue is excellent. The progressive and positive selection of seven propositions showing errors is ideal for the purpose you have in view—to show the fallacies of the Supreme Court decision.

Resolutions Adopted By The Synod Of The Reformed Presbyterian Church On Behalf Of National Reform

Each year the members of the Board of Directors of the National Reform Association who are members of the Reformed Presbyterian Church, make a report of the work of the Association to the Synod of this church at its Annual Meeting, which this year was held at Grinnell, Iowa, July 20-29. For many years past the Synod has commended the Association and recommended that an offering in support of the cause be taken each year in the congregations of the church. This recommendation is very generally complied with and a substantial sum is contributed each year by the members of this church for the carrying forward of the work of the Association. The following recommendations of the report this year were unanimously adopted by the Synod:

1. Synod requests pastors and members to support actively the Protest and Appeal Campaign focused on Life, Time and Fortune magazines, published by Time, Incorporated, Henry R. Luce, Editor-in-Chief, against their liquor advertisements.
2. That the third Sabbath of September be observed in the congregations of the church as a Day of Prayer on behalf of our Public Schools and, in view of the peril faced of their complete secularization, that pastors be requested to give a message to their people appropriate to the occasion.
3. That the Association be commended for its efforts on behalf of the Christian Sabbath, especially in promoting an educational program for its better observance; and that the forming of a band of Crusaders for a Christian Sabbath be commended to the pastors of our congregations and that they consider favorably membership in this Band.
4. That the special effort the Association is making on behalf of the Bible and religion in our public schools and against their secularization be commended, and that pastors and people be requested to cooperate in carrying it forward:
 - a. By pastors informing their people with reference to the present situation regarding the secularization of our public education.
 - b. By securing the literature the Association is publishing on this subject, by publicizing it and placing it in the hands of those interested, especially school teachers and administrators, and School Boards.
 - c. By giving liberal financial aid to the present effort of the Association's Board of Directors to raise a special fund of \$10,000.00 to provide the means to carry forward this program.
5. That the first Sabbath of November be designated for taking the Annual Offering for National Reform; that \$10,000 be the amount the congregations and members are asked to contribute, and that pastors be requested to present this cause and the work that is being done, that the people may contribute intelligently and liberally.
6. That the names and addresses of contributors be sent either to the Association's headquarters, 209 Ninth Street, Pittsburgh 22, Pa., or to Chester R. Fox at the same address, that contributors may receive The Christian Statesman free.
7. That pastors and people be urged to make constant and earnest prayer for God's blessing on the work of the Association, and for His guidance and help in these crucial days for those who carry the burden of the work on behalf of the Rulership of Christ over our nation and all the nations of the world.

"We are in a battle and this is an 'A bomb' with the right TNT in it. It is just the weapon the case needs."

Dr. Dyer sent for copies to place in the hands of ministers of Santa Monica and is arranging for a union service of churches of the city for a discussion of this Supreme Court case.

This brochure was prepared specifically to build a public sentiment against this decision which is essential in securing a reversal of it; also to awaken the Protestant forces of America to the peril we face of a complete secularization of public edu-

cation in America which this decision of the Supreme Court, with its supporting opinions carried out logically, would bring about.

This brochure should be placed in the hands of schoolmen — superintendents, teachers, school board members—officers of parent-teachers associations, of attorneys, judges, clergymen, officers of Councils of churches, and of Christian parents whose boys and girls are in the public schools. It costs only 25 cents. Order copies from the publisher — The National Reform Association, 209 Ninth St., Pittsburgh 22, Penna.

BIBLE IN THE PUBLIC SCHOOLS CAMPAIGN Special Fund of \$10,000 Needed

In addition to carrying forward its usual lines of work, The National Reform Association is now specializing on a campaign to combat the secularizing of our public schools and to build a public sentiment for the right and duty of the state to give the Bible and non-sectarian religious training the place they had in the early public schools of our country, the place they must have in them today to meet the increasing peril of lawlessness, juvenile delinquency and crime, and of the secularization of our American life. This peril has been greatly increased by the recent ruling of the Supreme Court in the atheist school case.

This campaign, largely educational, will be carried forward chiefly by the preparation, publication, wide and judicious distribution of literature. Some of this literature the Association already has on hand; other literature is in process of preparation and more will follow later.

The Christian Statesman readers are familiar with Dr. Fleming's book which an outstanding educational leader has said is "the classic book on this subject." It will be advertised more widely than ever before. In August of this year a booklet of 32 pages by Dr. R. H. Martin, entitled "The U. S. Supreme Court's Tragedy of Errors in the Atheist School Case", was published and is now being advertised. Its mission is to aid in building a public sentiment against this fateful decision with a view to securing a reversal of it.

The Association has in course of preparation a book by Dr. Martin with the title, "Our Public Schools-Christian or Secular?" The aim of the writer is to deal with this subject from a practical rather than a philosophical point of view—to present the present day situation and the way to meet it in a way that will appeal to the common man—especially to meet the common objection to the use of the Bible and the giving of moral non-sectarian religious instruction in the schools, and to show the state's right and duty to do this.

The campaign calls for the wide and judicious publicizing and placing of this and other literature throughout the entire country. Also for the discussion of this subject from the public platform.

To provide the means to carry forward this campaign in the immediate future, the Association's Board of Directors has authorized the raising of a special fund of \$10,000. Some sizable contributions have already been made to it.

Dr. Martin, President of the Association, is planning on an extended trip to the Middle West and to the Pacific Coast to make addresses on this subject and to secure contributions to the fund. This is a task in which all friends of The National Reform Association can have a part. We

appeal to the readers of The Christian Statesman for liberal contributions to this Bible in the Schools Fund. Send your contributions to The National Reform Association, 209 Ninth St., Pittsburgh 22, Pa., and indicate it is for this fund.

DAY OF PRAYER FOR OUR PUBLIC SCHOOLS

(Continued from page 1)

leaders over this public school issue, particularly with reference to the use of state educational funds for the support of parochial schools. It would appear that some of these Protestant leaders in their zeal to keep the Catholic hierarchy from obtaining public funds for the support of their parochial sectarian schools are ready to consent to a completely secular public school in the name of consistency as they mistakenly see it; namely, if we oppose public funds for the support of Catholic religious schools, how can we consistently permit the use of public funds for teaching religion in our public schools, ignoring the fact that the Catholic schools are sectarian, that there is a difference between sectarian instruction and non-sectarian religious instruction and that our state laws forbid sectarian instruction, not religious instruction in our public schools, and the use of public funds for sectarian instruction only.

We are not for parochial schools and certainly not for the use of public funds for their support. But this mistaken policy of these Protestant leaders, perhaps unwittingly, but none the less truly, is aiding the forces that are working for a completely secular, that is atheistic system of public school education in our nation.

For all these reasons we not only request but urge pastors and congregations to observe one Sabbath in September as a day for special prayer on behalf of our public schools; that pastors bring a special message to their congregations on this subject and that prayer be made for the youth in our schools, for the teachers and administrators of the schools, for school boards, for our public officials in the enactment of school laws, for our courts in their interpretation of these laws, for the parents of the youth in our schools, for the awakening of the American people to the peril of a secularization of our schools and for Divine guidance and help to all those who are endeavoring to combat this peril and have the Bible and moral and religious training given their proper place in them.

God is the hearer and answerer of prayer. He will certainly hear and answer the earnest and believing prayers which His people offer on behalf of this great cause. While the particular day to be observed is not of great importance, we suggest the third Sabbath of September, the 17th, or if more convenient, the 24th.

Court Holds Bible Reading In Schools Of New Jersey Constitutional

It appears that atheists, agnostics and secularists, having won a great victory for Bibless, Godless public schools in our country by the ruling of the U. S. Supreme Court in the McCollum (atheist) school case, have decided to follow up this victory by bringing this issue before other courts in an effort to exclude the Bible and everything of a religious character from all the public schools of our country.

In the State of New Jersey which has a law requiring the daily reading of at least five verses of the Old Testament Scriptures in the classrooms of all the public schools of that state, these opponents of the Bible and religion in our public schools decided to test the constitutionality of this law in the New Jersey courts. Donald R. Doremus and Anna E. Klein, the former a taxpayer, the latter the mother of a student in the public schools of the Borough of Hawthorne, N. J., brought action in the Superior Court of New Jersey to have the reading of the Bible stopped on the ground that it contravenes the First and Fourteenth Amendments to the Constitution of the U. S.

There was no dispute in reference to the facts in the case. It was wholly a question of the constitutionality of the law. The Court denied the plaintiffs' motion and upheld the constitutionality of the law. In other words the Court ruled that the daily reading from the Bible in the schools of New Jersey does not contravene the First and Fourteenth Amendments of the Constitution of the U. S., this notwithstanding the ruling of the U. S. Supreme Court in the McCollum school case. This is a victory which should encourage the friends of the Bible and religion in our public schools. Whether the case may be appealed to a higher court we do not know.

It is a very significant fact that this Court based its decision almost entirely on the ruling of the U. S. Supreme Court in the famous Holy Trinity Church Case handed down in 1892. In this case, after presenting a great array of historical facts concerning the connection between our nation and its government with religion, the Court concluded by declaring, "This is a Christian nation." The New Jersey Court quotes at great length from the unanimous opinion of the Justices in the Trinity Court Case. Space will not permit our quoting but a few sentences from this lengthy opinion but for the sake of any who may wish to have it in full, we will be glad to supply it in pamphlet form, on request.

We quote a few sentences from the opinion:

"No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this con-

tinent to the present hour, there is a single voice making this affirmation."

Following this the opinion quotes from the religious utterances and purposes found in the Charters and Compacts of Government of the colonies that settled this country—in the Declaration of Independence, the religious acknowledgments in the Constitutions of nearly all the various States, in the fact that all the officials of the government are required to take an oath with the declaration, "So help me God," etc., etc., following which is this declaration:

"There is no dissonance in these declarations.

There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people."

Following this, after referring to the custom of opening sessions of deliberative bodies with prayer, laws respecting the observance of the Sabbath with a general cessation of all secular business, and the closing of the courts, legislatures and other similar public assemblies on that day, etc., etc., the Court sums it all up as follows:

"These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

Following this, the New Jersey Court in addition to basing its decision upon the U. S. Supreme Court in the Trinity Church Case, cites the decision of numerous State Supreme Courts in which the issue before the court was whether state laws requiring or permitting daily Bible reading in their schools were constitutional. In nearly all of these numerous cases the court ruled that the Bible was not a sectarian book and that its reading in the schools was constitutional.

Doubtless this test case will be followed by many others in the courts of our nation. Justice Jackson who though voting with the majority in the McCollum School case but with certain reservations, warned that the Supreme Court would have to rule on many local controversies involving this issue due to its failure to place any limitations on its decision in upholding Mrs. McCollum's sweeping demands, had this to say:

"To me, the sweep and detail of these complaints (Mrs. McCollum's) is a danger signal which warns of the kind of local controversies we will be required to arbitrate if we do not place appropriate limitation on our decision and exact strict compliance with jurisdictional requirements."

Sabbath Briefs For Religious And Secular Papers

(The following are samples of brief quotations and choice statements regarding the Christian Sabbath which for a period of six months have been sent to editors of 50 religious publications for insertion, one each week, in their papers: also to a number of secular papers for insertion in their Saturday issue in connection with church notices. A good number of these papers used them. For example, The United Presbyterian with the caption, "Remember the Fourth", and the Baptist New Mexican on the front page. This is one item in the National Reform Association's program on Sabbath Observance.)

* * *

Rating The Fourth Commandment

Some years ago the students of Simmons College, Boston, Mass., numbering about 1,000, took a poll in which they ranked the Ten Commandments according to their own ideas of relative importance. They gave last place to the Fourth Commandment to "Remember the Sabbath Day to keep it holy."

Does not this rating truly represent a cross-section of American opinion regarding the value of the Christian Sabbath? Whereas a true appreciation of its value would bring public opinion into accord with the following evaluation of the day by Rev. Milton Valentine, D.D., LL.D., formerly President of the Lutheran Theological Seminary, Gettysburg, Pa.:

"The Sabbath is a great moral means to all the moral and spiritual ends for which man has been created and redeemed. It stands in the midst of the moral law of the Decalogue, every Commandment calling for its presence. Not a single part of moral duty can afford to lose the services of this blessed day. Wickedness sees in it the key position by the taking of which it may hope to sweep the whole field. It is needed for the victory of truth and righteousness in the earth."

—"Six Studies on the Day"

* * *

The Church Bells

The still of a Sabbath morning, with a minimum of business, is suddenly broken by a chorus of church bells ringing from different parts of the city. This has a language all its own, for the ear that is able to hear. God is calling His children from rest to worship.

Our intellectual and emotional batteries get all run down by the end of the week, but in the house of prayer on Sabbath morning and evening, there is energy which will charge us up for another week, as no other force or agency on earth can do.

"How sweet on a clear Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale."

—Walter C. McCrory

* * *

Jesus And The Day Of Worship

"No one crowded so much into so few years as Jesus did. No one had so much to accomplish and so little time for the program; but scant three years were His for implanting upon this world the Kingdom of God. Every hour was vital to His purpose, and every day was pregnant with the great message, yet never did He fail to observe the day of worship. As His custom was, Jesus went to the synagogue on the Sabbath Day. It was on these days that courage came to Him again and that He was made ever conscious of that intimacy that existed between the Father and the Son. Jesus could not live without the Sabbath. He needed the sense of worship, intimacy, and reverence it inspired."

—Joseph R. Sizoo, D.D.

* * *

Lost

"Rachael has lost her girl," said my good friend to me one Sabbath evening. "What do you mean?" I asked. "Dorothy has been riding all over the country on the back of a motorcycle with her new boy friend that she picked up somewhere from across the tracks," he said. "She has flown the coop, and Rachael will never get her back, she has lost her girl."

The heartbreaking story of this young life, so full of promise, is all too common. A child-marriage; a young mother; a divorce, with a brokenhearted grandmother taking the baby to raise, while the impulsive daughter continues to live and act like an irresponsible schoolgirl; the second marriage, with grandmother keeping the baby from the first.

The opening wedge to this flood of sorrow was found in deliberate Sabbath desecration. That day in which Dorothy gave consent to have this kind of fun on Sabbath afternoon, she first set aside a lifetime of teaching for an hour of fun, and she received in return a lifetime of sorrow and regret. To sow to the wind, is to reap the whirlwind.

—Walter C. McCrory

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A SACRED TRINITY

"The Church of God, the Book of God, and the Day of God are a sacred trinity on earth, the chief pillars of Christian and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism."—Philip Schaff